

*Guildford No. 2
Meeting*

No. 1. A Short

WORK,
But of Greatest
CONCERN.

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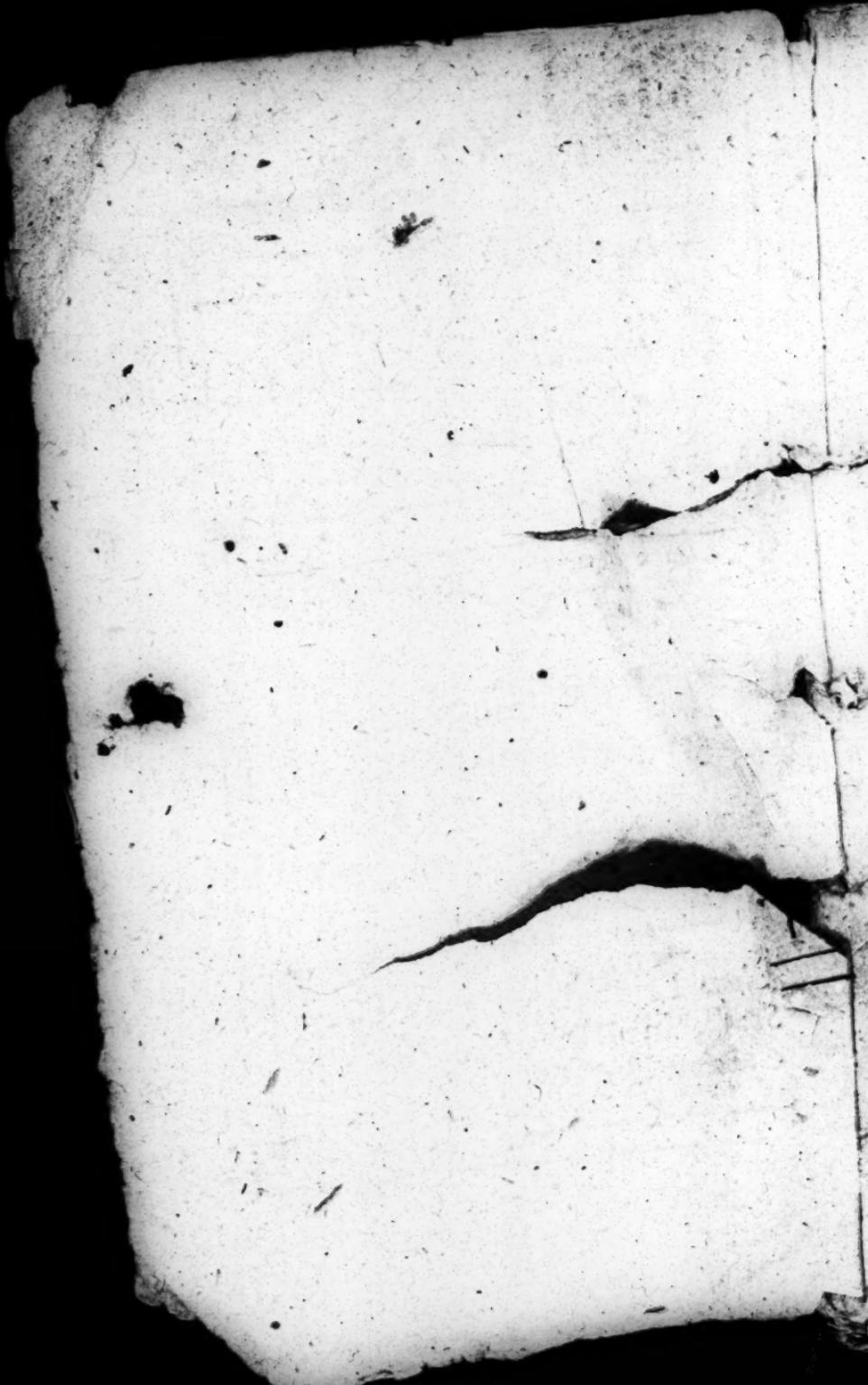
By William Tomlinson.

Rom. IX. 28.

For he will finish the Work, and cut it short in Rigbiness; because a short Work will the Lord make upon the Earth.

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Guildford Meetings.





A Short Work, Greatest Concern.

*The Lord will cut his Work short
in Righteousness.*

Time hath been wherein there have been many Precepts; Precept upon Precept, Line upon Line, under the Ministration of the Law, *Is. 28. 13.* But under the Gospel the Lord doth contract them, and bring them under one Head; and that is the Spirit of God, to be

A 2 led

led and guided thereby. *And he shall lead into all Righteousness and Truth, John 16. 13.* and out of the *Lusts of the Flesh, Gal. 5. 16.* This I say then, *Walk in the Spirit, and ye shall not fulfil the Lust of the Flesh.* And this Guide and Leader is promised to abide with the true Servants of God for ever, *Jchn 14. 16, 17.* So that if any Man have not the Spirit of Christ, he is none of his, *Rom. 8. 9.*

The time cometh , and draws near at hand, wherein People shall not be look'd up-on as the People of God, because they are of such or such an Opinion ; or because they are in such or such a Society ; or

or belong to such a sort of People, and walk with them, let it be under whatsoever Name is extant, whether Papist, or Protestant , or any other Name.

Nor shall Eminent Gifts and Parts shelter any Man. *Many will say, Lord, Lord, have we not prophesied in thy Name? And in thy Name have cast out Devils? And in thy Name done many wonderful works?* But what's the Answer to them that can plead thus, from the Ability of Gifts, and live not Righteously ? The Answer is this, *I never knew you, depart from me, ye that work iniquity,* Mat. 7. 22, 23. Iniquity dashes all Excellent Abilities , and

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puts one out of God's Acknowledgment of their Persons.

Whereby we may observe,
That it is not Eminent Gifts
and Parts that states a Man in
a happy Condition, although
these are good, and to be prized.

Query, Some may say then,
perhaps, What is it then that
makes us happy, if such Eminent
Gifts and Parts do not ?

Answer. I answer, It is humble walking with the Lord, as
a Child in his holy Spirit,
Mat. 18. 3. Verily I say unto
you, Except ye be Converted,
and

and become as little Children, ye shall not enter into the Kingdom of Heaven. This is also plainly exprest in other words, (before-named) where the Apostle saith expressly, *If any Man have not the Spirit of Christ, he is none of his,* Rom. 8. 9. But on the contraty, *As many as are led by the Spirit of God, they are the Sons of God.*

So then it's plain, That our Sonship is established in the Spirit. If we be led by the Spirit of God we are in the Sonship; but if we be not in some measure led by that, we are not in the Sonship, but remain Strangers to God in our Spirits. But

A 4 if

if we be led by the Spirit of God, the Spirit it self will bear witness with our Spirit, that we are the Children of God, Rom. 8. 16. And here now is the Work cut short in Righteousness.

And hereby it is plainly manifest, That our Happiness lies herein, namely, in being led by the Spirit of God, and walking humbly with him therein.

And this is the chief tendency, and the very substance of the New Covenant, and of the New Testament which testifies of it, to bring us to this, and build us up in this; namely,

ly, to bring us into subjection to the Spirit of God, and to build us up therein, that so we may come to walk in Fellowship with our God. *I Job.*

1. 3. That which we have seen and heard declare we unto you, that ye may have Fellowship with us; and truly our Fellowship is with the Father, and with his Son Jesus Christ. And the words of our Lord and Saviour Jesus Christ are very agreeable hereunto, *John 14.*

23. where he saith, If a Man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.

O happy State and Condition, to have Fellowship with our God ! This makes happy both here and hereafter. And this the true Sons of God enjoy, who walk humbly with him in Spirit.

And in this short work now, in walking with him in the Spirit, and having Fellowship with him in the Spirit, all Iniquity is cut off, and all Righteousness is comprehended and established ; for he leads into all Truth.

I say, all Iniquity is cut off : So that he that walks in the Spirit, gives no real occasion of stumbling. *Walk in the Spirit, and ye shall not fulfil the Lusts of the Flesh, Gal. 5.*

16. And so hereby that which gives real offence is cut off.

It's possible some may take offence where none is given, as the *Jews* did against Christ. So some may do now in these Days, who are wedded to Tradition: They may take offence at the Truth, when their Traditions in which they are rooted, and grounded, are discovered, reproved or contradicted thereby. But this is not Truth that gives the offence; but their Errour, that take offence where none is really given; as the *Jews* did take offence against Christ without just cause.

And as walking in the Spirit of Truth cuts off all Iniquity,

ty, and all corrupt Lusts of the Flesh, so it establishes the Obedient in all Righteousness. For the Spirit leads into all Righteousness where he is faithfully followed and obeyed. *He will guide you (or lead you) into all Truth, John 16.* 13. That is, by degrees, as he is obeyed.

There be many false Spirits gone forth into the World, but the Spirit of Truth will discover them; and by their Fruits they shall be discovered. For saith Christ Jesus, *By their Fruits ye shall know them, Mat. 7. 16, to Ver. 20. A good Tree cannot bring forth evil Fruit; neither can a corrupt Tree bring forth good Fruit;*

Fruit; therefore their Fruits shall discover them; for God hath so appointed it.

Now then what are the Fruits of the true Spirit, that thereby in some measure we may be able to discover false Spirits, and may discern a difference? For Christ Jesus tells us, *By their Fruits ye shall know them.*

I answer with the Apostle's words, *Gal. 5. 22. The Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance; against such (saith he) there is no Law.* The Affections and Lusts of the Flesh they are hereby cut off, as the next Verse expresses, *viz.*
Ver.

Ver. 24. in these words, *And they that are Christ's, have Crucified the Flesh, with the Affections and Lusts.*

This is the happy state of the true Children of God, who walk humbly with him in his Holy Spirit, and grow up therein to the stature of a perfect Man in Christ Jesus. They are led by the Spirit of God in these true Fruits of the Spirit. And they have the Testimony of the Spirit of God witnessing with their Spirits that they are his.

And here now is the Kingdom of God set up ; God ruling by his holy Spirit in our Hearts, and Man obeying, and walking humbly with him in

Obe-

Obedience ; and so enjoying his Comfortable Presence, and Witness of his Holy Spirit, as it was promised, 2 Cor. 6. 16. That he would dwell in his holy People, and walk in them. And thus the Kingdom of God is set up in his People : For saith Christ Jesus, *The Kingdom of God is within you*, Luke 17.

21.

Now the way to this Kingdom is to be minded and entered into, if Men would come into it. For strait is the Gate, and narrow is the Way that leads to it, and so to Life, and few find it, saith Christ Jesus. And on the other hand, Broad is the Way, and wide is the Gate that leadeth to Destruction, and ma-

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(16)

my there be which go in thereat.
And here many fall short of
the Kingdom , because they
take the broad and easie way,
and forsake the strait and nar-
row way that leads to Life,
Mat. 7. 13, 14.

But they that do humble
themselves before the Lord,
and seek with their whole
Heart to enter into the King-
dom of God , to them God
will open a way for them to
find what their Soul's long for.
For saith Christ Jesus, *Ask,*
and ye shall receive; seek, and
ye shall find; knock, and it shall
be opened unto you, *Mat. 7. 7.*

There be many that mind
not their future Condition,
what will become of them ?

They

They mind not another World to come ; and therefore they run on as it were hoodwinkt, and mind not the way that leads to Eternal Happiness ; and so remain Strangers to God in their Spirits ; not considering the true state of Christianity now under the Gospel, which is this , namely , *To know the Lord, and to walk in Fellowship with him in Spirit, Heb. 8. 11. and 1 John 1. 3, 6.* But they think if they keep on in their Form, all shall be well with them ; not considering, that a Form of Godliness , without the Life and Power of Godliness , (which consists in Living in the Spirit and Fruits thereof) will not be

be sufficient. For some had a Form of Godliness in the Apostles Days, but yet without the Spirit and Power of Godliness; *from such (saith he) turn away,* 2 Tim. 3. 5.

Now lest any tender Spirits should be discouraged, and think with themselves, that they are far from this happy state of being the Children of God, because they find themselves loaden and burthened with Corruption, and with many Frailities and Infirmitiēs which they are often overtaken with; let them consider how low the Lord hath condescended to Mankind, in order to bring us to Happiness. He hath not spared his Beloved Son,

Son, but hath freely given him up to become a Sacrifice for us, that we might have boldness through him to draw near unto God. And so far doth the Lord condescend to Mankind, that he despises not the least faithful Drawings of Man's Heart towards him. *(He will not quench the smoaking Flax, nor break the bruised Reed.* The least true motions that are in the Heart of Man towards him he doth not despise, but nourishes them, and cherishes them, that Men may grow up in his Holy Spirit, which begets those holy Motions, and Inclinations in them, and Breathings after the Lord. Therefore let none think

think the Lord a hard Master to serve. For he hath said and affirmed, that he delights not in the Death of a Sinner, but that he should turn from his Iniquities and live.

But the great difficulty lies here, Men are so glewed to their sinful Courses, that they will not be separated from them, and so put the Lord from them afar off. For he will have no Fellowship with Iniquity. *For what Communion can Light have with Darkness? Or Righteousness with Unrighteousness?* But he will draw near to them that draw near to him, Jam. 4. 8. And he will acquaint them with the true Paths, and Teachings,

ings, and Leadings of his Holy Spirit ; and will give them a Discerning to see a difference between the true Spirit and false Spirits. And without all doubt, this was one reason of giving forth the several parts of the *New Testament*, that false and Erroneous Doctrines and Spirits might thereby (with the Spirit of Christ opening them) be detected and made known. And therefore they that judge aright of Doctrines and Practices, they judge according to the Holy Scriptures, and not by Tradition, or common Practice, as too many do.

I may safely say, That the Holy Spirit is the Standard of the

the Gospel, and new Covenant; and to that we must repair, if we would come under the protection of the New Covenant. For therein (namely in the Spirit of Christ) is the Sonship or Adoption established, as is manifest from *Rom. 8. 9, 14, 15.*

For further Confirmation of this, that our Happiness lyes in having Fellowship with God in our Spirits, and in being led by his Spirit, let these Scriptures following be well minded.

Rom. 8. 1. There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit. This Chapter ought

ought carefully to be minded, especially the former part of it, which speaks of being led by the Spirit of God, unto Ver. 18. to which you may add Ver. 26, 27. whereby you may see that the truly happy state of a Christian lies in being led by the Spirit of God, and in having Fellowship with God therein.

Another Scripture to this purpose is this, 1 Cor. 3. 16, 17. *Know ye not that ye are the Temple of God? And that the Spirit of God dwelleth in you? If any Man defile the Temple of God, him shall God destroy: for the Temple of God is holy, which Temple ye are.*

Add

Add to this the 19th and 20th Verses of the sixth Chapter, where the words are these, *What, know ye not that your Body is the Temple of the Holy Ghost, (or Holy Spirit) which is in you, which ye have of God? And ye are not your own, For ye are bought with a price; therefore glorifie God in your Body, and in your Spirit, which are God's.*

Again, 2 Cor. 1. 22. and Chap. 5. Ver. 5. It's there expressed, that the Spirit is the Seal and the Earnest of our Inheritance; that is, of our Heavenly Inheritance. Now an Earnest is the ensuring of a thing to one; and so is a Seal. And Men are very careful

careful to keep their Seal entire and safe, tho' it be but for an Earthly Inheritance; how much more ought we to be very careful to keep abiding in the Spirit, which is our Seal and Earnest for an Eternal Inheritance.

Again, let these words be well minded, Gal. 4. 6. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father.

And again, Gal. 6. 8. it's there said, He that soweth to the Flesh, shall of the Flesh reap Corruption; but he that soweth to the Spirit, shall of the Spirit reap Life Everlasting. So then our Everlasting Life must

spring from the Spirit ; how careful then ought we to be, to be acquainted with the Spirit of God, and to walk humbly with him in the Holy Spirit !

And therefore Epb. 4. 30. the Apostle admonisheth us, saying, *Grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption.* And in 1 Thes. 5. 19. we are admonished not to quench the Spirit. And therefore again I say, how careful ought we to be, that we do not grieve or quench the Spirit of God, which is the Seal of our Heavenly Inheritance.

Lastly, I shall add to those but one Scripture more, which is

is, 1 John 4. 13. *Hereby know we that we dwell in him, (that is, in God) and he in us, because he hath given us of his Spirit.*

Thus you may see, that the Spirit of God is the great thing that we are to labour for, and submit unto ; and to seek of the Lord to be endowed therewith, that we may be led thereby now under the Gospel, which if any Man have not, he is none of Christ's, saith the Apostle plainly, Rom.

8. 9.

But Christ Jesus hath promised for them that love him, and keep his Commands, *That he will pray the Father for them,* and saith he. *He will give you another Comforter, that he may*

abide with you for ever, ev'n the
Spirit of Truth, whom the world
cannot receive, because it seeth
him not, neither knoweth him;
but ye know him, for he dwelleth
with you, and shall be in you,
John 14. 15, 16, 17. Here he
makes a clear distinction be-
tween the World and his Peo-
ple who love him, and keep
his Commands. *The World*
seeth not, neither knoweth the
Spirit of Truth; but ye know
him, (faith he) for he dwelleth
with you, and shall be in you.
Here's a comfortable Promise
to the true Servants of Christ.
And happy is that Person that
submits to such a Companion,
which will be a continual
Guide to him; and which
will

will check him when he turns to the Right Hand, or to the Left, out of the way.

Thus we are in those times wherein the Spirit of God is made the Guide and Leader of his People who know him.

And therefore so many false Spirits are come forth to divert Man from following the true Spirit. For Satan hath bestirred himself to withstand Man's Happiness.

I say we are in the times of the Ministration of the Spirit, (which gives Life to them that obey him) as you may read plainly expressed in the third Chapter of the second Book to the *Corinthians*. The whole Chapter is worthy to

be minded ; for it speaks manifestly of the change of the Ministration or Covenant. And there the first Covenant is called *the Ministration of Death written and engraven in Stones*, Ver. 7. And the New Covenant (which we are or ought to be under) is called *the Ministration of the Spirit*, Ver. 8. And again, the first Covenant, (that is the Law) is called *the Ministration of Condemnation* : and the New Covenant (that is the Spirit) is called *the Ministration of Righteousness*, Ver. 9. of that Chapter in these words, *For if the Ministration of Condemnation be glorious, much more doth the Ministration of Righteousness*

teousness exceed in Glory. And Ver. 11. it said thus concerning these two Ministrations ; *For if that which is done away was glorious, much more that which remaneth is glorious.*

Thus you may see it very plain, that there is a change of the Covenant ; and that we are under the times of the New Covenant ; which is the Spirit. And further , That none are actually in the Sonship or Adoption, and reputed the Sons or Children of God under the New Covenant, but those who are led by the Spirit of God ; or hungering and thirsting after Righteousness, which the Spirit is the Author and Nourisher of.

B 4 And

And this is the true state of Christianity ; in the which God hath a number who walk with him therein, tho' little discerned by the World. He hath also others who are pressing forward, striving to overcome ; and them he carries as Lambs in his Arms, *Isa. 40. 11.* And these are as little Children whose Sins are forgiven, *1 John 2. 12.*

And others there are who did run well, but faint and flag before they come to their Journeys end. And some turn back with the Dog to his Vomit, and with the Sow that was washed, to her wallowing in the Mire, *2 Pet. 2. 22.* And some content themselves with

with a Form of Godliness,
without the Life and Power
thereof.

The Law had many Precepts, but the Gospel hath contracted all good Precepts under one Head; and that is, (as hath been shewed) under the guidance of the Spirit of God. And this was their Rule they were guided by, and led by, in the Primitive Time; as it is plainly expressed, Gal. 6. 15, 16, Verses, in these words, *For in Christ Jesus neither Circumcision availeth anything, nor Uncircumcision, but a New Creature, (or New Creation, as the words ^{new creatures} do properly bear, Mark 10. 6.)* And as many as walk according

to this Rule, (viz. this of the New Creation) Peace be on them, and Mercy; or Peace is upon them, and Mercy; for so the words do as well bear; and they do enjoy Peace and Mercy, who walk according to that New Creation of the Spirit of God in the Heart; and they are now the true *Israel* of God, Rom. 2. 28, 29. I say, this was their Rule they were guided by in the Primitive Time: For the Scriptures of the New Testament were not fully writ until a many Years after Christ's Ascension; but the Spirit was their Guide and Leader; and then from that Holy Spirit they gave forth the Writings of the New Testament;

stament; not to divert Men from following the Spirit, but to guide Men in Obedience to the true Spirit, and to avoid those false Spirits that were then come forth into the World. For that's the chief tendency of the New Testament, to direct and guide us in our Obedience to the true Spirit of God, and to avoid all false Spirits.

In the time of the Law they were under the Letter; but when Christ the Minister of the New Covenant came, he brought them on by degrees to the Ministration of the Spirit; giving forth, first of all Precepts suitable to the Spirit, while he was here in Person

upon

upon Earth. And then after his Ascension, he ministered to them by the Spirit, as he had promised while he was with them, *John* 14. 15, 16, 17, 18, and *Chap.* 16. 13, 14. and *Chap.* 15. 26.

This is the great condescension of the Lord to Mankind, to lead gradually those that love him, as they are able to bear.

For as there is a gradual going forward of his publick Dispensations, so also in his leading of particular Persons, from step to step.

When he had chosen a People out from the rest of Mankind, namely the *Israelites*, the Seed of *Abraham*, *Isaac*, and

and *Jacob*; he gave them Car-
nal Ordinances suitable to
their Condition, *Heb.* 9. 10.
and after that he raised up
Prophets among them, to
raise their Minds and Hearts a
little higher, after a more
Spiritual Walking with him.
Then after that he sent *John*
the Baptist to prepare the way
for greater things which were
to follow. For the Kingdom
of Heaven was then at hand.
And thus way was made gra-
dually for the coming of Christ
Jesus, that Men might believe
on him when he came.

Thus the Lord carried on
his publick Work gradually;
and thus also he frequently
carries on his Work in parti-
cular

cular Persons, from step to step. And it is well for them that follow him in his Leadings and Drawings, and take not up their Rest, or stop in the Way, but hold on to follow the Lord. For he doth not usually communicate all at once to his People, altho' he may give much Comfort sometimes at the first turning of Man's Heart faithfully to him. But he communicates by degrees to them that truly follow him, and as they are capable to receive, and able to bear. To his Disciples Christ said, *I have many things to say unto you, but you cannot bear them now, John 16. 12.* so he communicated to them as they

they could bear. And so he did to *Paul*, *Acts* 26. 16. he did not make him a Minister and a Witness of all at once, but appeared to him, to make him a Minister and a Witness of those things which he had seen, and of those things in the which he would afterwards appear to him. Thus the Lord doth condescend to take us by the Hand, as it were, to lead us on from one degree to another, where there is a willing Heart to follow him. And there may be still a going forward, and growing up in the Lord while we are in this Life. *Paul*, that Eminent Servant of the Lord, after all his Visions, and great Attainments,

ments, and Perfections, still
faith, *I press forward, Phil. 3.*
14, 15.

And thus the Ministry of Christ was and is to lead us forward by degrees : Not only to bring us on thorough the Ministration of the Law, or of the Letter, (as it's called) but to bring us under the Ministration of the Spirit, so as to be led thereby, and to grow up therein ; and so to establish us in the Sonship or Adoption.

Thus under the Ministrati-
on of the Gospel, the Work is
cut short in Righteousness ;
namely, in subje^ctting the
Heart of Man to the Spirit of
God, which works all Right-
eousness

teousness in us gradually, if we be faithful thereunto. And it will admit of no Iniquity, if we faithfully follow the guidance thereof. For God hath comprehended all Righteousness in the Spirit, and in the Fruits thereof. *It is the Spirit that leads into all Truth.*

This is the great Dispensation of the Lord under the Gospel. This Satan knows, and therefore was he, and yet is so busie to suggest other Spirits, whereby to divert Men, and turn them aside from the true Spirit, by appearances of other Spirits, and with some resemblance of the true: This he did very early in the Apostles Days, as we may observe by the

the Writings or Epistles of the Apostle *Paul*, in which we may see how he was constrained to vindicate himself, and his Ministry, against those false Teachers, who desired occasion against him , 2 Cor. 11. 12. False Apostles may despise and vilifie them that are in the Truth , and may transform themselves as the Apostles of Christ : Satan himself can transform himself into an Angel of Light ; therefore it is no great thing if his Ministers also be transformed as the Ministers of Righteousness , 2 Cor. 11. 12, 13, 14, 15.

I do not speak this to vilifie any faithful Ministers ; but to shew

shew the great subtilty of Satan: And for this end, that we may be all careful to keep close to our true Guide, the Spirit of God, which leads into all Righteousness, and out of all false Appearances, and gives the comfortable Testimony of his presence in the Hearts of those that faithfully obey him, and walk humbly with him.

But some perhaps may say,
How shall we know these deceitful Workers, these false Spirits?

I Answer, I write not this so much to discover any such, but that every one may be careful

careful to examine themselves, and be stirred up to beware of Satan's Wiles. It is a hard matter to know deceitful Workers by their good Words, or fair Speeches, or Ministerial Gifts and Parts, which they once had given them. It's said, That Gifts shall be given also, even to the Rebellious, Psal. 68. 18. *Thou hast ascended on high, thou hast led Captivity captive, thou hast received Gifts for Men; yea, for the Rebellions also, that the Lord God might dwell among them.* And some will so rest upon their Ministerial Gifts, and not upon the Giver, that they will make them a plea for themselves when the Lord comes

comes to judge, as hath been shewed before, from Mat. 7.

22. But the Excellency of Ministerial Gifts will not shelter Workers of Iniquity ; altho' such Gifts be very serviceable , and worthy to be desired. And it is the Apostle's Exhortation, 1 Cor. 12.

31. *to covet earnestly the best Gifts.* But yet (saith he) I shew unto you a more excellent way ; and that more excellent way he expresses at large in the whole Chapter following, that is, in Chap. 13. where he saith thus, *Though I speak with the Tongue of Men, and of Angels, and have not love* (for so it may and ought to be Translated from the Greek words

words ἀγάπη μὴ εἰσο and have not Love) I am become as sounding Brass, or a tinkling Cymbal. [That that word αγάπη ought to be Translated Love in this Chapter, I shall shew by and by, with Reasons for it.]

If any insist still upon that Query before mentioned, and say, How shall we know these false Spirits, these deceitful Workers that have been spoken of? We would fain know them.

I Answer still, Where it may be a hard matter for us to distinguish aright of others, Our best course is to approve our own Hearts to the Lord; and

and to walk so that we may have the Testimony of a good Conscience in our selves, that we are approved of the Lord: Then shall we have rejoicing in our own Bosoms from the comfortable Witness of the Spirit of God. For *the Spirit will witness with our spirits,* (if we walk in Obedience) *that we are the Children of God,* Rom. 8. 16. As for others, it will be a hard matter to distinguish aright between Tares and Wheat: They may take Tares for good Wheat, or good Wheat for Tares, if they keep not to the Holy Spirit.

True it is, that some Mens Sins are open beforehand, and go

go before unto Judgment, and some Mens they follow after, 1 Tim. 5. 24. Some are so openly and manifestly wicked, that they are judged of all Men ; but others, they follow after.

I come now to shew, that the words αγάπη μὴ ἔχει mentioned before, ought to be Translated thus, in my Judgment, viz. *And have not love.*

And in the first place, I shall shew that the word αγάπη is most frequently Translated *Love*, which is the first great Fruit of the Spirit, of which we have been speaking, and springs immediately from

from the true Spirit of God, as
an inseparable Fruit thereof,
*Gal. 5. 22. The Fruit of the
Spirit is Love, Joy, Peace,*
&c. *O δέ ράπτε τὸ πνεύματος ἐστιν
ἀγάπη &c.* And so you may
find the word *ἀγάπη* Tran-
slated *Love* in all these places
following, besides others, *Mat.*
24. 12. *John* 13. 34. 35. and
Chap. 15. 13. And again,
Chap. 17. 26. *Rom.* 8. 35.
and Chap. 12. 9. and Chap.
13. 10. *2 Cor.* 2. 4. 8. and
Chap. 5. 14. and Chap. 6. 6.
and Chap. 8. 7, 8, 24. and
Chap. 13. 11. *Gal.* 5. 6, 13, 22.
Eph. 1. 15. and Chap. 2. 4.
and Chap. 3. 19. and Chap.
6. 23. *Phil.* 1. 9, 17. and
Chap. 2. 1, 2. *Col.* 1. 4, 8.

1 Thes. 1. 3. and Chap. 4. 9.
 and Chap. 5. 8. 2 Thes. 2. 10.
 1 Tim. 1. 14. and Chap. 6.
 11. 2 Tim. 1. 7: Heb. 6. 10.
 and Chap. 10. 24. 1 John 2.
 15. and Chap. 3. 1. and Ch.
 4. 7, 8, 10, 16, 17. 2 John 6.
 Jude 2. Rev. 2. 4. In all
 these places, besides more,
 the word *agape* is Translated
Love.

And why it should be Tran-
 slated *Charity*, as it is rendred,
 1 Cor. 13. throughout the
 whole Chapter, I see no rea-
 son. But I shall shew what
 reason I have to the Contra-
 ry.

We take *Charity* some-
 times in this Case, to have a
 good Opinion of one; or to
 have

have a good Affection to one ;
 and so to have a Kind, Civil
 Society with them, and this is
 good in its place. And some-
 times it is taken for a Natural
 Love, as among Relations,
 which is also good. Some-
 times also it is taken for an Af-
 fection of Pity to such as are
 in Distress ; and not only to
 pity them, but to distribute
 to them ; and this is also cal-
 led Charity ; and this is very
 good also, and very accepta-
 ble with the Lord, and agree-
 able with that Precept, *Heb.*
*13. 16. To do good, and to
 communicate, forget not ; for
 with such Sacrifices God is well
 pleased.*

But still there is something above these, which is of a more uniting Property; and that is the Love of God shed abroad in the Hearts of them that truly fear and love him. And hence arises a more Spiritual Love, and therein, union of Spirit, not only with the Lord, but also with all those that love and fear him, and walk in Obedience with him. And this Love is not restrained to any one distinct Society only, but extends it self to all that fear him, and walk humbly with him in every Society of People.

True Spiritual Love is an Affection of Complacency arising from union of Spirit in true

true Spiritual Obedience. Or to speak more fully , True Spiritual Love (which is here spoken of in this 13th Chapter of 1 Cor.) is a Reflexion of God's Love shed abroad upon the Heart, and springing up in our Hearts. And it arises from Faith, and is a true Fruit of Faith, For true Faith works by Love , Gal. 5. 6. *Neither Circumcision availeth anything, nor Uncircumcision, but Faith which worketh by Love.* And we love God, because he first loved us , 1 John 4. 19. He gives some sense, (or understanding) of his Love , into our Hearts ; or sheds abroad his Love into the Hearts of them that truly

C 3 fear

fear him ; and thence springs our right, true Spiritual Love to him, and to all Men.

And this is that more excellent way which the Apostle said he would shew in the last Verse of the 1st Chapter immediately going before this 13th Chapter, where he speaks so much of Love, which he prefers before the best Gifts. For, saith he, *Covet earnestly the best Gifts, and yet shew I unto you a more excellent way.* Observe ! A more excellent way than the best Gifts ; and that is Love. For it follows immediately, *Though I speak with the Tongues of Men, and of Angels, and have not Love,* (*αγαπῶ*) *I am become as sounding*

ing

ing Brass, or a tinkling Cymbal.
 And so it's Love that is the
 more excellent way above the
 best Gifts and Parts, viz. pure
 Spiritual Love. It's above
 the Gift of Prophecy, (tho'
 that be very desireable and
 profitable) it's above the
 Knowledge of all Mysteries :
 It's above Faith. Oh! the
 high Value that is set upon
 pure Spiritual Love by the A-
 postle Paul; and so also by the
 Beloved Disciple John: For,
 saith he, *He that loveth not,*
knoweth not God; for God is
Love, 1 John 4. 8. And a-
 gain, Ver. 16. *God is Love,*
and he that dwelleth in Love,
dwelleth in God, and God in
him. This pure Love is a Re-

flexion of the Love of God
shed abroad upon the Hearts
of them that truly fear, and
love, and obey him, as hath
been said. As the Sun in the
Firmament shining upon the
Water, gives a Reflexion of it
self in the Water, so the Love
of God shed abroad upon the
Hearts of them that truly fear
him, begets a Resemblance of
it self in some measure, where
Clouds of Sin or Unbelief hin-
der not. And so our true Love
of God arises hence, even from
his Love in some measure
made known to us, and shed
abroad in our Hearts ; that is,
in the Hearts of those that
walk in Obedience and Faith
before him.

Now

Now this Love is a higher thing than Charity, and is more extensive than Charity. For Charity reaches but to Man, but true Spiritual Love reaches forth to God, as well as to Man. He is the Object of the purest and highest Love; and he is the Fountain from whence such Love flows. *We love him, because he loved us first, (I John 4. 19.) and gave his Son Christ Jesus our Lord for our Redemption.*

This Love that is so much spoken of in the 13th Chapter of the First of Corinithians, is above Faith, and above Hope. *Now abideth Faith, Hope, Love, these three, but the greatest of these is Love, Ver. 13.*

C 5 Again,

Again, the word *ἀγάπη* being Translated *Charity* in this place, seems to bear a Contradiction in it to Ver. 3. of the same Chapter, *I Cor. 3.* where it is said, *Though I bestow all my Goods to feed the Poor* (what's this but *Charity*? And yet saith the Translation) *and have not Charity*; but it were better exprest (I think) *and have not Love*, according as the word *ἀγάπη* frequently signifies, and is for the most part so rendred, as hath been shewed.

And so that word *Love* would better agree with all the other Expressions following, in Verses 4, 5, 6, &c. than the word *Charity*; and might

might be Read thus, *I* love suffereth long, and is kind, Love envyeth not, Love vaun-
eth not it self, is not puffed up, doth not behave it self unseem'y,
seeketh no her own, is not easi-
ly provoked, thinketh no evil,
rejoiceth not in Iniquity: but re-
joiceth in the Truth, beareth all
things, believeth all things, hopeth
all things, endureth all
things: And then, ver.8. its
said, *Love never faileth* (or
endeth) *ναγινέδεται επινοετη*
But Prophecies they shall fail,
Tongues they shall cease, know-
ledge it shall vanish away. But
Love shall never fail. There-
fore this ~~αγάπη~~, this *Love* here
spoken of, shall remain for e-
ver, even to all Eternity when
all

all Objects of Charity shall cease, and not be found.

This Love here spoken of is greater than Faith, or Hope; for Faith and Hope cease, when the things believed and hoped for are enjoyed; *but Love shall never cease.* And therefore I say, this Love here spoken of is a higher, and more continuing thing, than that which is commonly called *Charity:* And so therefore I say the word *ἀγάπη* in this place ought to be Translated *Love.*

I would not have any one to think that I speak against *Charity*, because I speak against that Interpretation of the word *ἀγάπη* in this place;

I wish *Charity* were more a-bounding than it is, among all Persons. And that there were more tenderness in the Hearts of People towards the Poor, and towards them that are in Distress, than usually they meet withal. For they that are open-hearted and open-handed towards such, they will not lose their Reward, if in singleness of Heart they supply their Necessities. I shall only set down two or three places of Scripture to encourage People thereunto, and so proceed, *Mat.* 6. 1, 2, 3, 4. *1 Tim.* 6. 17, 18, 19, *Heb.* 6. 10, 11. which places of Scripture those that have a mind may see at their leisure.

Bu

But to return to the Subject I was speaking of, which was pure Love ; it is of that power that it produces unity, and so makes one : As we commonly say of Persons that entirely love one another, They are all one. And so our Lord Jesus Christ prayed to his Father for those that believe on him, *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us,* John 17. 21. And again, Ver. 22. he saith, *And the Glory which thou hast given me, I have given them ; that they may be one, even as we are one.* And again still further, Ver. 23. he goes on in his Prayer for those that believe

on him, saying thus, *I in them*
and thou in me; that they may
be made perfect in one; and that
the Word may know that thou
hast sent me, and hast loved
them, as thou hast loved me.

Thus we may see how
Love bends or inclines towards
Unity, and brings into Unity.
And so herein it is greater than
Charity, and much above *Chari-*
ty: For there may be *Chari-*
ty to a Person, or for a Per-
son, with whom we cannot
have Unity. *Charity* doth not
make one, as *Love* doth. And
therefore the word *Charity*
doth not so fully agree with
the Expressions here used by
Christ Jesus as *Love* doth;
neither doth it so fully agree
with

with the Expressions used by
the Apostle , 1 Cor. 13. as
Love doth.

Now this true and pure
Spiritual Love springs from
hence, even from God's Love
in some measure shed abroad
in the Heart , as hath been
shewed before ; or which
comes all to one, from being
made Partakers of the same
Spirit of God. And so there-
by we are taught of God to
Love one another, 1 Thes. 4.
9. and not only so , but to
Love all Men, yea, even our
very Enemies.

Oh ! what an excellent Spi-
rit and Temper doth the Spi-
rit of God form in the Hearts
of those who are brought
down

down into Subjection to him ;
as we may observe to have
been in the Apostles of Christ
Jesus, after they were brought
fully under Subjection to the
Holy Spirit.

Now where this Foundation (of the true Spirit) is laid,
many sweet and precious
Fruits thereof will follow be-
sides Love ; as namely , the
comfortable sweet Dictates of
the Spirit, with many Open-
ings of Truth, and Enlighten-
ings, and Enlivenings of the
Spirits of his Servants that
walk with him in Faithful-
ness, so as to make their Lives
comfortable , tho' they meet
with outward Distresses and
Troubles ; as we may see in
the

the Apostle Paul's Example, who though he met with great Troubles , yet was born up in them all, and above them. And therefore this ought to have a deep impression upon our Spirits, to beget a carefulness in us to walk faithfully and humbly with the Lord, who is able to carry through all Difficulties with Comfort.

After the Lord hath Convinced the Heart of Man of Sin, and turned it against it in Truth (which indeed is true Repentance) there is a fear and a care begotten in the Heart, not to offend the Lord again, together with a Sorrow for their former negligent and offensive Life. And this fear

fear of offending the Lord is the beginning of Wisdom, *Prov. 9. 10.* And this fear of the Lord is to hate Evil, *Chap. 8. 13.* And so it keeps the Heart of Man abiding with the Lord, as it's said, *Jer. 32. 40.* *I will put my fear in their Hearts, and they shall not depart from me.*

Now this true fear of the Lord mortifies and deads the Heart to Sin, and awakens it to Righteousness; and till then Men are said to be dead in Sins and Trespasses, even while they live; and are as Strangers to God, altho' they can talk of him, and of the Holy Scriptures.

But

But they that come really
and effectually into Obedience,
the Fruits of the Spirit (Love,
Joy, Peace, and such like)
will spring up in their Hearts
by degrees, as the Lord sees
good to nourish them up
therein. And thus the King-
dom of God, (which is with-
in us) begins in little begin-
nings many times, but it is of
a growing Nature ; it's like
a Grain of Mustard-seed at
first, but it grows to a great
Tree, *Mat. 13. 31.* And thus
by degrees usually we come to
enjoy the comfortable pre-
sence of the Lord with us, or
(which is all one) the sweet
presence of the true Comfor-
ter in our Hearts, that is the
Spirit

Spirit of God. For true Comfort springs up from the Spirit, in Obedience to him. And this is that which makes the Lives of the true Servants of the Lord Comfortable, whatsoever Adversity or Contradiction they meet withal from the World.

For our Happiness and Consolation doth not depend upon an Opinion, but upon our Union and Fellowship with the Lord; which is enjoyed in Obedience and Faith, which the Spirit of God works in the Hearts of the truly humble. And this is agreeable to that which the Apostle saith, *2 Thes. 2. 13.* that we are chosen to Salvation through Sanctification

ctification of the Spirit, and Belief of the Truth ; which in effect is the same with Obedience and Faith. For the Holy Spirit sanctifies in Obedience, not in Disobedience ; and Faith, and Belief of the Truth, or true Belief is one, above such Belief as the Devils have, who tho' they believe and tremble, yet still unsanctified ; but such Faith as works by Love, and hath Love springing up in it : Such Faith with Obedience, is that which accompanies (or is a ground of) our Justification, Sanctification, and Salvation.

POST-

POSTSCRIPT.

SInce this was writ, I have seen in the Hands of a Neighbour a Bible Printed in the Year 1 87. wherein the word ἀγάπη is altogether Translated Love in this 1 Cor. 13. as I have rendred it : I before I hope my rendring it so will not be look'd upon as a Novel Conceipt.

And let this be noted, that I do not impute any blame to the Translators, who have in our Bibles rendred the word ἀγάπη by the word Charity. For the word ἀγάπη comprehends Charity ; and it may be they might see

see that at that time there was need to render it so, to stir People up to so good a Work. But that word Charity doth not fully reach to all the Expressions or Significations of the word ~~again~~^{again} here in this Chapter as Love doth; for Charity reaches but to Man, but Love reaches to God as well as to Man, 1 John 4. 19. Charity ceaseth when the Objects of Charity cease; but Love shall never cease or fail, 1 Cor. 13. 8. For so it may truly be read, Love never faileth or ceaseth.

William Tomlinson.

F I N I S.